HARAMBEE FLAME

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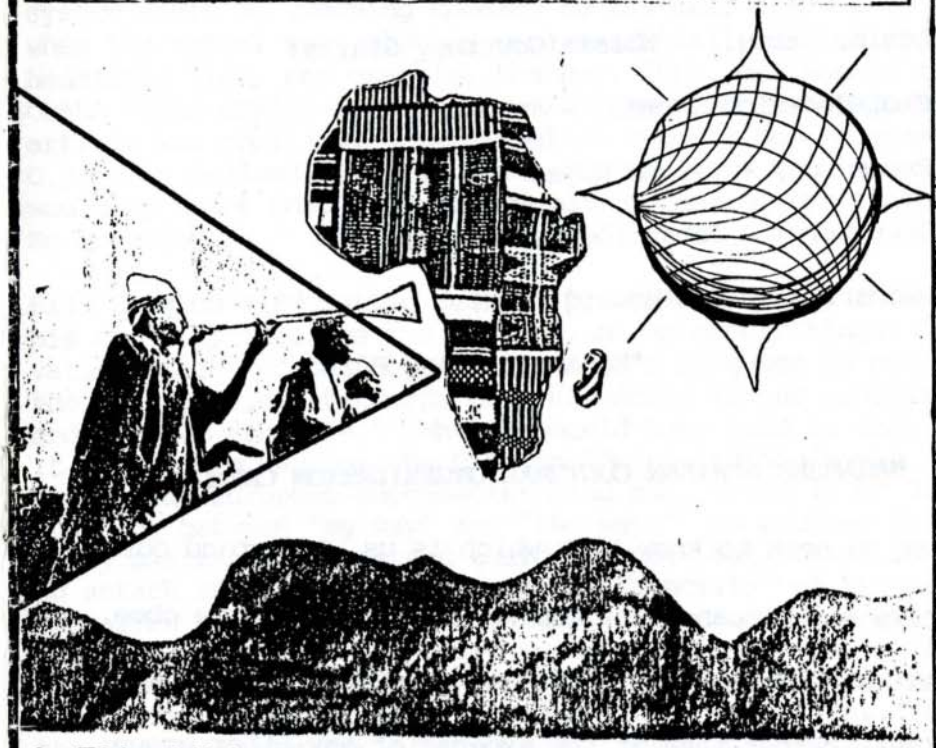

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*HARAMBEE FLAME Editor

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collecive consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, Harambee, we promote the idea that cultural awareness is germane to human growth.

COMMENTARY

When the Oakland, California school board voted, on December 18th., to **recognize** ebonics("black" English) as a language and to make **use** of it in the **teaching of** Caucasian **standardized English,** the Caucasian/Establishment media immediately went to work to sensationalize. Print and electronic media put out the word that the Oakland school system would be **teaching ebonics** to its students. Even when the actual news stories were essentially factual, headlines lied. For example, the Dec. 20th. edition of the OMAHA WORLD HERALD reprint of a SAN FRANCISCO EXAMINER article was entitled: "Black English Taught: New Program O.K.'d in Oakland, Calif." News editors knew the issue would be a hot one. They commenced to fanning the flames. No surprise.

Bill Clinton's Education Secretary, Richard Riley, threw his two bits into the mix, saying, among other things: "Elevating black English to the status of a language is not the way to raise standards of achievement in our schools and for our students." What he **could** have said is that it is not **his** way, or the Clinton Administration's way. But in the European-supremacist mind set, there is no distinguishing between "**my** way" and "**the** way." On another level, Riley was rushing to stand guard against what he saw as an attack against the legitimacy or "sanctity" of European/Caucasian culture, as represented by the English language. But the Oakland school board wasn't attacking the legitimacy of Caucasian standardized English. It was simply taking the position that ebonics was **also** legitimate. That, in the European-supremacist mind set, constitutes an attack because it challenges the idea that a Caucasian manner of speaking English is either sacred or superior.

Riley wasn't the only European guardian of his "sacred" culture to attack the Oakland school board policy decision. Long Island Congressman and frequent anti-Nation of Islam pit bull, Peter King, is quoted in the Jan. 18th. NEW YORK AMSTERDAM NEWS as saying ebonics is "the product of radical political correctness and ridiculous Afro-centrism." And he characterized ebonics as "nonsense." Co-queen of anti-Africentrism, Diane Ravitch(sharing her queenship with Mary Lefkowitz), and other of these guardians have come growling and showing their teeth. No surprise.

But what is the U.S. Caucasian Establishment's favorite ploy when "darkies get out of line" and commence to being "uppity"? It is to attempt to discredit the "uppity ones" among us by using what we used to call "rent-a-negroes" against us. There is a veritable regiment of such folks, at the ready and reliable--Armstrong Williams, Thomas Sowell, Roy Innis, and others. In fact, Thomas Sowell, in his syndicated newspaper column, referred to the Oakland decision as "another tragic chapter in racial self-destruction." But such a characterization **by Sowell** was predictable. As a "black conservative" and supposed "intellectual," he regularly defends European-supremacist ideology and the policies that promote its maintenance.

But Jesse Jackson and Kweisi Mfume--commonly described as "liberal" or "progressive"--were more strident in their attacks on the Oakland school board than Sowell, Riley, and many others. Despite the fact that Oakland school board officials and school superintendant, Carolyn Getridge, made it plain, right off the bat, that the school system would not be teaching ebonics to students, Jackson, Mfume, Maya Angelou, and others fell immediately for the media hype. Jackson spoke of the Oakland school board decision as "unacceptable surrender, bordering on disgrace." Bernice Powell Jackson, in her syndicated column, "Civil Rights Journal," refers to ebonics as "street language" and contrasts it with such terms as "**real** English," "**correct** English," and "**proper**" English." Like Jesse, she jumped the gun. In the same column, she admits: "**While I have not read the entire resolution,** much of what I have read in **newspaper accounts** is frightening to me."

"After realizing that their media-generated assumptions were-off base, Jesse Jackson and Kweisi Mfume backed off some from their initial statements. Even so, Mfume, while appearing on "Night Line," with a representative of the Oakland school system, seemed **offended** by the idea that anyone would put Africanized English on par with "proper" (Caucasian standardized) English. He was more Thomas Sowell than Thomas Sowell and more Richard Riley than Richard Riley.

But Jesse Jackson, Kweisi Mfume, and any other African folks had, and continue to have, a right to ask questions about the Oakland school board resolution; had a right to make

knowledgable criticism. And in view of the fact that the implementation of the resolution could have an important positive and/or negative impact on African children and youth, Brothers and Sisters have an **obligation** to question ebonics and related issues. There are some significant questions raised by the new Oakland school Board policy. What criteria will be used to distinguish between the grammar and pronunciation devices of ebonics and the transitory devices of "street talk," associated with hip-hop culture, gang life, etc.? Is ebonics a language or a dialect, and will an answer to this have a bearing on funding from federal and/or other sources? To what extent will non-African teachers be able to be effective in using ebonics to teach Caucasian standardized English? Obviously, there are other questions.

Proponents of the use of ebonics in teaching Caucasian standardized English to African children have been motivated by the facts that a greatly disproportionate number of these children are under-achieving, are in special classes, etc. Proponents point to a failuure of teachers to effectively communicate with our children and believe that familiarizing these teachers with ebonics will both help our children to understand their teachers and the teachers understand our children. In addition, those educators who promote the use of ebonics believe that teacher recognition of Africanized English as **different**--instead of "bad," "incorrect," or "improper"--will lead to a healthier classroom environment in which African children won't feel put down and alienated from the learning process.

Proponents of the use of ebonics as a teaching tool want our children to do better in school. But that isn't the end of it. They recognize that, no matter how well a person does in school, once he or she gets out and seeks to start a business or find a job, he or she is going to have to be able to communicate in Caucasian standardized English. Why? Because the bankers, personnel officers, etc. he or she will have to confront tend to speak Caucasian standardized English. Ideally, we wouldn't be in this situation, would either be back in the Motherland or would control our own busineses and other institutions in this country and be collectively self-reliant. But this isn't the case at present. So those of our people who are seeking ways

for our children and youth to master Caucasian standardized English, through ebonics or by whatever other means, have very practical reasons. So we ask why Kweisi Mfume, Jesse Jackson, and other Africans who are, presumably, genuinely motivated by a concern for our children and their future would be so offended by the **recognition** of an Africanized English.

We would think that a Sister or Brother who is genuinely concerned about our children and their future, when presented with an idea for how we might improve our children's levels of achievement, would ask: Might this idea work? But in this present controversy, it's clear that some of our folks can't get past an emotional resentment of the idea put forward. Carter G. Woodson had some things to say about this. The following is from his THE MISEDUCATION OF THE NEGRO.

> "'Highly educated' Negroes denounce persons who advocate for the Negro a sort of education different in some respects from that now given the white man. Negroes who have been so long inconvenienced and denied opportunities for development are naturally afraid of anything that sounds like discrimination. They are anxious to have everything the white man has even if it is harmful. The possibility of originality in the Negro, therefore, is discounted one hundred percent to maintain a nominal equality...The same educational process which inspires and stimulates the oppressor with the thought that he is everything worth while, depresses and crushes at the same time the spark of genius in the Negro by making him feel that his race does not amount to much and never will measure up to the standards of other peoples."

Could it be that Jackson, Mfume, Sowell, et al are in the frame of mind that Woodson describes, that they are offended and frightened by an idea(the use of ebonics as a teaching tool) because Africans came up with it? Could it be that they are so repulsed by the very suggestion that we might have **our own** way of speaking the Caucasian's English because they can't conceive of our having or doing anything that is up to the Caucasian's standards or /and because they are not comfortable with evidence suggesting we are different from Caucasians?

(Cont. on page 14)

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stiumlate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

FROM OTHER SOURCES

Online Service For Africans In U.S.

"The creation of the world's largest online service designed by and for the African-American community was announced today by American Visions Media Inc.(AVMI) and the Thompson Corporation(TTC)...This is the first full-service online network created with Black Americans in mind [that] will provide a comprehensive source of information and interactivity on African-American life and culture - the arts, finance, history, lifestyle, health, science, travel, consumer products and beyond. The online service will officially be launched on the Internet during Black History Month, February 1997...

"The service will operate under the umbrella of the American Visions Society(AVS), a membership organization founded by AVMI...

"AVMI is the publisher of American Visions magazine, the official publication of the African-American Museums Association...AVMI created the American Visions Society as an extension of its corporate mission to promote an understanding of African-American culture. AVMI will continue to realize its mission through American Visions magazine and now through AVS Online..."

-from "First Full-Service African-American Online Venture To Open During Black History Month 1997," page 2B, Dec. 12 COLUMBUS CALL & POST

"Genocide Cover-up, the CIA And Crack Cocaine" Forum Held In Brooklyn

"A hardy group of dedicated community activists in Brooklyn's Bedford-Stuyvesant section witnessed an initiative to present historical and ongoing grievances. Organizers contend people of African origin routinely endure hardships owing to untoward governmental practices.

"Galvanized by the August SAN JOSE MERCURY NEWS series alleging involvement of Central Intelligence Agency(CIA) operatives in crack cocaine distribution in Los Angeles, Dr.

Conrad Worrill, head of the National Black United Front, told a gathering in the auditorium of Junior High School 258 that he saw this as 'an organizing and mobilizing tool' to engage Black people in 'mass political education'.

"Despite the unabated rain, scores of persons attended the Saturday afternoon forum: 'The Genocide Cover-up, the CIA and Crack Cocaine'. Presenting a historical overview of the oppressive conditions imposed upon people of African ancestry from the outset in the United States, Worrill went on to point out the Black activists who protested and sought to present their grievances to international bodies...

"The urgency of this renewed thrust, Worrill and other speakers at the forum noted, is because of the devastation crack cocaine has wrought within Black communities...

"Joan Gibbs, staff attorney at the Center for Law and Social Justice, said such a pattern can be observed not only in big cities like Los Angeles, but even in small towns in the South, where Gibbs said she lost a sister and a cousin to drugs in North Carolina...

"Contending that there is much evidence to 'trace government involvement in this drug distribution', Brath[Elombe Brath, chairman of the Patrice Lumumba Coalition] said that is cause for the charge of genocide.

"Citing Article 2 of the UN Convention on the Prevention and Punishment of the Crime of Genocide, adopted Dec. 9, 1948,

"They include: -Killing members of a group; -Causing serious bodily or mental harm to members of the group; -Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; -Imposing measures intended to prevent births within the group; -And forcibly transferring children of the group to another group.

"These points, Worrill contends can be substantiated based on the Black experience in this country.

"Calling on activists to get petitions signed to present to the U.N. on African Liberation Day in May 1997, Worrill said 'This campaign must be used to educate those young brothers and sisters on the corners selling crack'...

"Charshee McIntyre, retired professor, participated together with a representative of the All African Peoples' Revolutionary Party and Jitu Weusi, who moderated."

-from "Black Activists Urged To Rally Against Genocide," page 18, Dec. 28 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

LaRouche Presence at Leadership Summit Questioned

"On September 27-29, 1996 the National African American Leadership Summit(NAALS) convened the National Political Convention of the Poor and the Oppressed in St. Louis, Missouri. During the weekend, Convention delegates who numbered under 500, sought to ratify a National Action Agenda which would clearly articulate an independent agenda for the Black people during the current election year.

"Convention speakers included Minister Louis Farrakhan, Reverend Benjamin F. Chavis, Dr. Cornell West, activist-comedian Dick Gregory and representatives from other poor and oppressed communities of color. Many Convention participants were shocked and outraged when the controversial, right wing, white political figure Lyndon LaRouche was introduced as a guest speaker during the National Action Agenda ratification process on Sunday afternoon...

"He was introduced at the St. Louis Convention by the Reverend James Bevel, who was LaRouche's 1992 Vice Presidential running mate...

"LaRouche's introduction by Bevel was immediately met with an impassioned and vocal protest from the floor. Lukata Mjumbe, a 25 year old member of the Malcolm X Grassroots Movement in Atlanta and representative of a Convention youth delegation from Georgia and Alabama served as one of the leaders of the anti-LaRouche floor demonstration. This led

NAALS leadership to rescind its invitation for LaRouche to speak...

"Shortly after the floor demonstration which drove LaRouche from the microphone, Mjumbe was allegedly physically attacked from behind by LaRouche-Bevel supporter Jeffrey Owens...Owens was later indentified as a personal 'student' of Reverend Bevel. He is also an associate of LaRouche's Schiller Institute, and a registered member of the Nation of Islam.

"At present, an exhaustive research report and investigation is being conducted on LaRouche and his supporters within the NAALS network and the extent of their influence over the direction and work of the Black Coalition..."

-from "National Political Convention Invaded...With Help From Negrosie 'Leaders,'" pages 5 and 6, Nov./Dec. BLACK AUTONOMY(Seattle, WA.)

Human Rights World Report Cites U.S. Rights Abuses

"'President Bill Clinton displayed a startling lack of will to preserve rights under attack, and in some cases took the lead in eliminating human rights protections', the Human Rights World Report(HRW) 1997, released by the Human Rights Watch group, stated.

"The global survey covers December 1995 through mid-November 1996 and takes direct aim at American legislation concerning immigration, police abuse, its prison system and the death penalty. The report reviewed human rights practices in 74 countries.

"HRW claimed the passing of several bills into law 'accelerated the erosion of basic due process and human rights protections in the United States'. Provisions to limit habeas corpus appeals were imposed, undermining prisoners' rights to bring lawsuits to address inhumane custodial conditions or treatment, the group said. Also, bills that inhibit individuals fleeing persecution to seek asylum in the U.S. or challenge decisions about their immigration status were among the seriously 'flawed bills' of the year, the group said...

"...in April 1996 was the signing into law of the Prison Litigation Reform Act, which limits the ability to initiate lawsuits to improve treatment of inmates, or to monitor court orders to improve conditions stemming from such lawsuits...HRW contends the government's intention was to ignore the rights of those imprisoned and their advocates and experts who 'cautioned that the new law was overly broad and would certainly result in serious abuses going undetected and uncorrected'...

"Since 1994, the United States has been a party to the Convention Against Torture or Other Cruel, Inhumane or Degrading Treatment or Punishment and the International Convention on the Elimination of All Forms of Racial Discrimination(CERD). Both treaties require reports to the United Nations, describing the nation's treaty compliance. The U.S. compliance to both treaties was due November of 1995. As of this writing, outgoing U.S. Secretary of State Warren Christopher has yet to submit either report..."

-from "U.S., Clinton Cited For Human Rights Abuses," pages 3 and 8, Dec. 24 THE FINAL CALL(Chicago, IL.)

Mwalimu J.K. Nyerere Addresses Roots Of Current Crisis In Africa's Great Lake Region

"The root of the current crisis in Africa's Great Lake region is economic, not tribal, Mwalimu Julius K. Nyerere, for President of the United Republic of Tanzania, told a special roundtable discussion on the 25th. anniversary of the International Peace Academy(IPA) here.

"President Nyerere visited U.N. headquarters Dec. 3-4 to accept a special award from IPA.

"'A tribe has its characteristics; it has its language and it has its own land', said Mr. Nyerere, as he addressed the gathering in his current capacities as chairman of the South Center(since 1990) and facilitator of the Burundi Peace Talks. 'This is not true in Rwanda or in Burundi', he declared...

"'Each one of those countries have the same type of ethnic

groups. They both have Hutu, Tutsi and Batwa', he said, adding that the differences are primarily in occupation. Each group is indigenous to the same land, he said.

"'We talk about them as if we have three different tribes', he said. 'In Rwanda you have one nation, the nation of Rwanda. In Burundi you have one nation, the nation of Burundi.

"'The major problem of Rwanda and Burundi is not tribal. It's economic, it's land. These little countries packed up with people; they are very fertile and they have no space.

"'And if you are squeezed for space', he continued, 'you look for the squeezer'...

"'So you invent the tribe', he said. 'The Hutu become a tribe, the Tutsi become a tribe and the Batwa become a tribe'.

"The former president said the ethnicity was exploited and used by both the Germans and Belgians as a result of colonization.

"It was during this period, he said, that the Germans and Belgians developed the 'ruling class', by taking one ethnic group and placing them in administration over both Rwanda and Burundi. The Tutsis received the bettter education, as well as a better opportunity economically, he said...

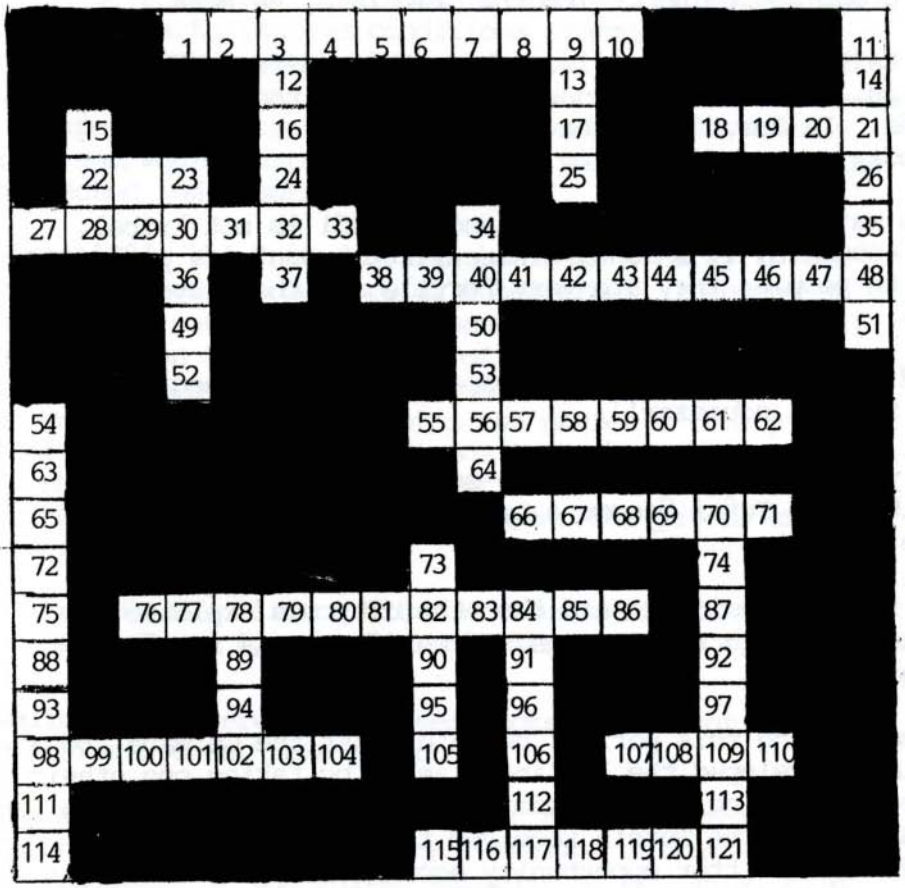
"By the time the Germans and Belgians left, said Mr. Nyerere, the divisions were very big, with the Tutsis having economic control and the governance of the country's economy.

"'Power', said Mr. Nyerere, 'in a poor country like that became an instrument of sharing the little wealth that was there. This is a major problem in both Rwanda and Burundi'...

"After nearly five hours of discourse and responding to

(Concluded on inside back cover)

Africentric Crossword Puzzle #13 - Questions



Across

1-Killing by cops in St._____ resulted in rebellion by Africans in that city this past November.

18-BLACK _____, a book about the roots of Africanized American English is by Professor Geneva Smitherman.

27-"____" is the term currently being used to designate the speech patterns of many African people in the U.S.

38-_____ 209 is the "California Civil Rights Initiative."

55-Germans and _____ were the major colonial players at the root of the current Hutu-Tutsi conflict.

66-In November, a rebel base in Central African Republic was attacked by _____ troops.

76-Spike Lee's film on the Million Man March is entitled "_____."

98-Kwanzaa is based on the traditional _____ celebrations held throughout the continent of Africa.

107-Currently recovering in New York from prostate cancer, (last name)____ was once a leading spokesman for S.N.C.C.

115-The San Jose _____News is the paper which ran the series on the C.I.A.-crack connection.

Down

3-____ Corporation got into the hot water of bad press when some of its executives got busted on tape, referring to African employees as "niggers" and "black jelly beans."

9-Ricky ____admits to being the dealer for Nicaraguan Contra leader, Danilo Blandon, in his operation to raise money by pushing cocaine in south central Los Angeles.

11-The _____ school board raised nationwide controversy when it voted to recognize Ebonics as a language.

15-Breaking of the C.I.A.-drug news resulted in increased usage by Africans in the U.S. of ____ sites on the Internet.

23-Kofi _____ has been selected as the new Secretary General of the United Nations.

34-Recently, EMERGE Magazine did its second front-cover caricature of Clarence Thomas, portraying him, this time, as a lawn _____.

54-Author Walter Mosely's novel, "_____," is being published by Black Classic Press.

70-Ward _____is the African member of the California Board of Regents who has become a leading voice in opposition to Affirmative Action, despite having a government contract due, in part, to his company's minority-ownership status.

73-Jerry Rawlings was just reelected as head of the government of _____.

78-The King family's pact with _____-Warner on use of the speeches and writings of Dr. M.L. King, Jr. has been a cause of friction between the family and other persons connected with the King legacy.

84-In this latest appeal of his conviction, Geronimo Pratt has raised the issue of police use of an informant, Julius _____.

COMMENTARY(Concl.)

If this is the case, why might it be so? The obvious answer is that these folks are simply products of indoctrination by European-supremacist institutions such as the school system and the Christian church. But there may be an additional answer. Most, if not all, of the prominent Africans who have publicly spoken out against the Oakland school board decision were either active in or grew up during the Civil Rights era. While the movement of that era sought equality of rights and opportunities, one aspect of it--the fight to end legal segregation--eventually became, for some factions in the struggle, a fight for "racial" **integration**--"black and white together." Brothers and Sisters who were swept along in this stream wanted African people in this country to become part of the "mainstream," to have everything Caucasians have, or to be able to have everything they have. On some level, they "understood" that, in order for us to become part of this "mainstream," we had to **become** Caucasians, albeit with brown skin. Stuck in this mentality, they were not struggling so much for freedom **from** the oppressor but freedom to **be like** the oppressor--minus his wicked ways, of course. And it was possible for these Brothers and Sisters to see the oppressor without his oppressive ways because much of what formed the philosophy behind the movement's belief in non-violence was rooted in the idealistic belief in the basic goodness of those who were holding us in bondage. It could be, then, that the reaction by Mfume and other Africans to the Oakland decision is a **natural** response to an "attack" against what these Brothers and Sisters ultimately see as their role model and the other half of their "black-and-white-together union.

-Editor

BACK IN TIME

It was in these days that a Pink Cheek man came one day to our Council. He came from far, from where many of these people lived in house made of stone and where they held their own Council.

He sat in our midst and he told us of the king of the Pink Cheeks, who was a great king and lived in a land over the seas. "This great king is now your king," he said. "And this land is all his land, though he has said you may live on it as you are his people and he is as your father and you are as his sons."

This was strange news. For this land was ours. We had bought our land with cattle in the presence of the Elders and had taken the oath and it was our own. We had no king, we elected our Councils and they made our laws. A strange king could not be our king and our land was our own. We had had no battle, no one had fought us to take away our land as, in the past, had sometimes been. This land we had had from our fathers and our fathers' fathers, who had bought it. How then could it belong to this king?

With patience, our leading Elder tried to tell this to the Pink Cheek and he listened. But at the end he said, "This we know. But in spite of this, what I have told you is a fact. You have now a king--a good and great king who loves his people, and you are among his people. In the town called Nairobi is a council or government that acts for the king. And his laws are your laws"...

Source: THROUGH AFRICAN EYES: CULTURES IN CHANGE

Edited by Leon E. Clark

ANNOUNCEMENTS

Formerly of Omaha, Dr. Walter Gill(Waliyy Hakeem) has written a new book, **A COMMON SENSE GUIDE TO NON-TRADITIONAL URBAN EDUCATION,** which is being handled by Winston Derek Publishers Group. It is scheduled to be out by mid-February, 1997. Contributors to the book include Gwynelle Dismukes, Timothy Bernard Forde, Diane Scott Jones, W.M.E. we Langa, and others. The introduction is by renowned Africentrist, Molefi Kete Asante. Contact James C. Winston Publishing Co.; 1722 West End Avenue; Nashville, TN.; 37203; Tel. No.: (615)321-0535.

A Sacred Celebration of Love & Commitment is available from Omni-U(publisher of MOBETTER NEWS). This video tape is a recording of the recent wedding of Dr. Gloria Peace and Kenyatta John Myles. Judging from the photos of the Africentric wedding ceremony in the most recent edition of MOBETTER NEWS, the tape should be both instructive and inspiring for Africans considering marriage and wanting to become united in something other than European fashion. Write to Omni-U; P.O. Box 1447; South Holland, IL.; 60473.

Local events of interest: Three African women--Lela Knox-Shanks, Leola Bullock, and Vivian Robinson--will be honored at the first "We Have Come A Long Way" celebration from 3-5 p.m., on Feb. 23rd., at the South Street Temple in Lincoln. The temple is located at 2061 So. 20th. St. African artists from Nebraska will be featured at the Black Rainbow Gallery at 1240 So. 13th. St. in Omaha. The exhibit runs throughout the month of February.

In an effort to disseminate more information about jazz in our region, we would like to receive regular information about your organization; especially, press releases or newsletters that publicize your upcoming performances or related information. Jazz presenters should send information or letters of inquiry to: Mid-America Arts Alliance; 912 Baltimore, Suite 700; Kansas City, Missouri; 64105; Tel. No.: (816) 421-1388.

FROM OTHER SOURCES(Conclusion)

questions, Mr. Nyerere called for a meeting with all the leaders of the region, along with a wider group of observers to 'discuss those problems in a wider forum...'"

-from "Nyerere Calls For Cease Fire In Rwanda," pages 12 and 17, Dec. 12 THE FINAL CALL